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An Easter Prayer

O GOD, we thank Thee for Thy matchless revelation of Thyself through Thy crucified and risen Son! How wonderful is life, that it may know ever more of Thee! How wonderful is the world, that it should so richly symbolize Thy power and vast domain!

Our experience here on earth is but a fragment, but Thy knowledge and sympathy are all-embracing. Our words are inert, unreal, ephemeral, but our thought and communion with Thee are deepest, highest life. Upon life's long, dreary, mysterious highway we suddenly come upon a sundered tomb, and find a risen Savior ere we pass along. Then we see for the first time whither that road leads and who guides us all upon our way. Life, we see, is guided by a hand of power and love greater than we knew. Life is ruled by principles which we have not grasped. Eternal purpose is not balked by the shadowy spectre of death, nor warped by sharpest sufferings.

We are a part of that sinful multitude for whom Christ died. No one surrendered to his care shall be lost. We can become a part of that greater world, that larger life and love in God. In him, we can become a part of a greater realm where imperfections become perfections, and evils slink away. In him, we are of eternity. Our lives are attune with the infinite, the supreme, the universal. Surrendered to him, we find life nothing can destroy. In him, we find truth, strength, purpose no human mind could ever reason to. Grant that in him the blessed Easter dawn of some future day shall find us praising God, when nations are linked in a bond of lasting peace, and one church includes all those who know his name. Amen.

R. K. M.

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

WILL BROADCAST HOLY WEEK SERVICES

Dr. E. Stanley Jones, noted missionary, evangelist and author of India, who is completing a winter's speaking tour of a large number of cities of the United States, will be the speaker at the annual Holy Week mid-day services at the Palace Theater, Broadway and Forty-seventh Street, New York, under the auspices of the Greater New York Federation of Churches. Dr. Jones will be the speaker on Tuesday, Wednesday, Thursday, and Friday, March 26, 27, 28 and 29. The services will be broadcasted by the National Broadcasting Company, which is giving a national hook-up covering territory in which more than three-fourths of the people of the United States live. The music, especially selected for the services, will be by the "Radio Four," who have become famous as the radio singers during Dr. Fosdick's Sunday Hour over the National Broadcasting chain. The lighting will be especially arranged in subdued and restful hues. There will be an abundance of lilies, palms and callas to add to the effect of the interior of the theater.

AWARDS IN NATION-WIDE SERMON CONTEST

The prize winners in the nation-wide sermon contest directed by the Committee on Cooperation with Clergymen of the American Eugenics Society were made public at the annual luncheon of the Committee, February 26, at the Town Hall Club in New York. Rev. William A. Matson of the Methodist Episcopal Church of Livingston, California, was announced the winner of the first prize of $500; Rev. R. Homer Gleason of the First Universalist Church of Rochester, Minnesota, was the second prize winner, being awarded $300, while Rev. Edwin W. Bishop of the Plymouth Congregational Church of Lansing, Michigan, won the third prize of $200. Clergymen winning honorable mention in the contest were Rev. John P. Jockinsen of the First Congregational Church, Manhattan, Kansas, and Rev. Kenneth R. Close of the Community Church, Nuranja, Florida. Judges in the contest were Dr. Edmund D. Soper, president of Ohio Wesleyan University; Prof. Dallas Lore Sharp of Boston University, and Dr. Harry H. Laughlin of the Carnegie Institution of Washington. Other features of the luncheon were the address on "The Relation to Religion of Eugenics," by Prof. Roswell H. Johnson of the University of Pittsburgh, and a report on parish studies by Rev. Henry S. Huntington, chairman of the committee, which showed that "The population which is Protestant by heritage must be tending to decrease in proportion to the whole." All of the prize winning sermons emphasized the close relation that should exist between the principles of eugenics and the teachings of the church, and some of them sounded distinct notes of warning.

MISSIONS OF HELP TO THE CHURCHES

One of the things that the Jerusalem meeting of the International Missionary Council did which thrilled delegates from Asia and Africa was to record the conviction "that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America that they minister of their treasure to the spiritual life of those to whom they come." Some doubted at the time whether it would mean more than a pious wish. Such doubts have now been dispelled, at least as far as India is concerned, by the cordial invitation that has come from the conference of missionary societies in Britain to send a mission-of-help from India. This invitation was conveyed in person by the secretary of the International Missionary Council to the National Christian Council of India at its last session. The question of sending such a mission-of-help composed of Indian Christians will receive the serious consideration of the Indian National Christian Council and through that body of the churches in India.

PROGRESS MADE TOWARD CHURCH UNION

Among at least three denominations working in Porto Rico, organic union is practically assured. For more than two years the Congregationalists, Christians, and United Brethren have been carrying on more or less formal conversations looking to the union of the work of the three denominations in the island. In December a committee composed of members from each mission met and formulated a statement of purpose and a basis for union. The work of this committee was presented, January 31, to a larger gathering composed of representatives from six denominations, including those named above, the Baptist, Disciples of Christ, and Methodists. "Although it is not probable," writes C. Manly Morton, "that either the Baptists, Disciples of Christ, or Methodists will enter the union at once, it was indeed encouraging to note the fine spirit and the constructive thinking which dominated the meeting."

COMMEMORATE FOUR HUNDREDTH ANNIVERSARY

A number of cities in Switzerland have recently been celebrating the four hundredth anniversary of their identification with the Reformation. The city of Basle, a few weeks ago, was the scene of such a celebration. The importance of this city was due to the fact that it was the one truly international center of the reformation, to which reformed leaders came from Germany, Holland and France alike. As a part of its services of commemoration the University of Basle honored Dr. Elie Gounelle, of France, with the doctor's degree.

The Final Date

March 31, 1929 is the final date

for Friends to make their contributions toward the united benevolences for the current year. A few days extra will be given to treasurers to forward these contributions to the Five Years Meeting treasurer.

Have you made your contribution

toward the work of sharing Christ with those in other lands? Many more gifts are needed.

May the Easter season be a time of sacrificial and generous giving on the part of evey Friend that the living Christ may be made known to many others on our foreign fields.

AMERICAN FRIENDS BOARD
OF FOREIGN MISSIONS
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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Knowing the Power of the Resurrection

AS the Easter season approaches once more, we may well ask ourselves concerning our knowledge of the Resurrection. What do we know about it and how do we know? Is our knowledge of it such that it makes any great difference to us—or to those who know us?

We may know the Resurrection as a fact of history. This is knowledge worth while. In former days much stress was placed on proving the fact of the event by the rules of evidence. Christian apologists made much of the statement that the Resurrection of Jesus is as well established in fact as any event in ancient history. While the "internal evidence" is infinitely more convincing than the external, the historicity of the Resurrection is not to be deprecated though it is not stressed so much as formerly.

The Resurrection may be known by us theologically. It fits into the so-called "scheme of salvation" which we have worked out. As a part of the divine plan it appeals to our intellects and we extol its place in Christian doctrine.

Many know Easter as a time of emotional aspiration. They associate it with flowers and music and singing birds. Their esthetic sense of beauty is stimulated and they feel the stirring of the immortal hope. They celebrate Easter as a symbol.

These ways of knowing the Resurrection are good ways. No one of them nor all combined, however, are enough to make us really know it as something that is vital in our lives. It was a much deeper knowledge that Paul had, who counted all things but loss that he "might know Him and the power of His Resurrection."

It was the *power* of it that Paul sought and which he knew. It was the power of it as a living reality within that sent him out on his hazardous mission and made him reckless of privations and persecutions. He knew the Resurrection as an event, as a doctrine and as an aspiration, but this knowledge was not enough to make him the great Apostle. If he had known no more than these, we should never have heard of him. There is not enough knowledge here to make crusaders and martyrs.

Paul had come to know the welling up of the springs of eternal life in his own heart and soul. This to him became the power of the Resurrection. There cannot be power where there is not life, buoyant life. Where there is life there is warmth and radiance and energy.

Life is irrepressible. Its springs cannot be quenched. Springtime, following winter, is thus eloquent of the Easter message. "Nature admits of change, but always insists on continuity." The leaf withers and falls but "all the king's horses and all the king's men" can't prevent new leaves from bursting out again.

It is so with the life of the Spirit. There is a power that is unquenchable. It may be quiet and undemonstrative but it is resistless and triumphant. It takes a man from the dregs of degradation and puts a song of peace in his heart—and what more convincing "Christian apologetic" can there be than this? It enables one to look up through misfortune and sorrow and say, "I know that my Redeemer liveth!" It brings "the glory of going on."

As individuals, do we have this power of the Resurrection in our hearts? If we have, we are giving our neighbors—next door and next hemisphere—the most convincing of Christian evidences. If we have not that power, the historic fact and the doctrine will avail but little. A song of assurance in the soul on Easter day is the perfect celebration of the Resurrection.

Concerning This Thing We Call Faith

MORE than any other of the times and the seasons, Easter challenges our faith. It has death and despair for a background on which it postulates life and immortality. It is an appealing aspiration, a heartening hope. But how do we know? With all its joy of upspringing life, nearly all of us face Easter in terms of vacant chairs and poignant memories. Shall we really know our loved ones again? If a man die shall he live again?

Clearly, as we face this age-long question we are outside the realm of positive evidence and formal proof as considered in the material world about us. We cross over into the world of intangibles and invoke the consolation and the assurance of faith. "We are not the men to shrink back and be lost," says the writer of Hebrews, according to Moffatt, "but to have faith and so to win our souls."

But what is this thing we call faith, to which we

anchor all our hopes? "Now faith means that we are confident of what we hope for, convinced of what we do not see." Isn't this rather going around in a circle? *How* are we convinced? It seems to us that the familiar translation is the stronger, defining faith as the *substance* of things hoped for, the *evidence* of things not seen. Then there is some evidence after all—the evidence of the unseen realities.

Right here the reader will do well to read again that marvelous review of the achievements, the triumphs of faith, as given in the eleventh chapter of Hebrews. We can easily supplement the thrilling story from the apostolic period on down the Christian centuries. Here is most impressive evidence of things not seen. So far as physical eye could see, there was nothing to explain or justify the heroic adventures of our spiritual heroes of history. Their inspiration came from the unseen world of the spirit. They gave answer to the call of the immortal hope within them and through their faith life has been glorified and the world has been blessed.

Isn't there something pretty substantial to tie to here? Men and women have assumed that God would not mock them by planting within their hearts an instinctive hope of eternal life that is a vain hope. Acting on this assumption they have responded to the inner thrill of divine life and it has given them power to move mountains. They have won their souls and have blessed humanity. They have shown us the substance of things hoped for.

The Enduring Fragrance of Life

A Reminiscent Easter Message

By Richard K. Morton

GRANDMOTHER used to love an old custom. We were seldom without roses and other fresh flowers in the home. As you know well, they soon give forth all their matchless beauty, rejoice the hearts of all, and then wither and die.

What a symbol of the best in life the rose is! So strong its stem, so rich its color, so entrancing its fragrance, so rich its beauty!

Probably many who read these lines remember when many people used to collect the withered and fallen petals of the roses, dry them, and put them away in a dry, clean container, in order that they might later be used to give off a new fragrance, or, perchance, to be made its attar of roses, an exquisite and rare perfume.

Grandmother knew all about this second fragrance of the roses. When we began to say that we guessed it was about time we removed those sad-looking roses from the table or stand, she evinced new interest in them, and carefully gathered the withered petals in her apron and slowly trudged off with her treasure.

As a boy, I thought it was very peculiar that grandmother should take the trouble to treasure those old petals. Of course, we did not want them all over the floor—I am afraid that I, as a boy, kept too many other things in disorder there! —but why should anyone care much about them?

What a lot of rose petals grandmother needed! She knew how many petals it required to make so precious a perfume, or to fill a container which would for a long time give off a lovely fragrance! She knew how much work, love, patience, care, and foresight must go into the handling of these sad-looking petals! How those rose jars were cared for! In our house every fallen petal meant new loveliness for her perfume. Every rose whose beauty as a flower was gone meant to her an opportunity to make a new beauty and a new fragrance. She knew that often the greatest fragrance of the rose is not found until it is crushed or withered. Much goes into its rare beauty and fragrance.

I used to go in quietly and life up the cover of one of her glass jars of rose petals. What fragrance! Yet she was not satisfied. More petals must be added, more patience must be exercised.

Somehow, I think that those petals were so fragrant to me, not because of the mere numbers and powers of the petals, but because so much of grandmother herself went into their care. When infirmities pressed down upon her life, she could do little that called for extreme physical or mental exertions. Yet how clear her mind and purpose were! How she knew how to build up a new life that we all loved, in spite of infirmities!

If you ask me why I believe in God, in a future life, in a greater world, I shall not speak to you of systematized beliefs and logical ideals, I shall tell you with all the earnestness at my command that I have seen someone acting in accordance with the principles of another world, I have seen the smile that brings the radiance of another life, I have seen the blessed beauty of one who has come close to God. When that assurance of transforming faith comes to us, we begin to realize what Easter means. Then we approach the tomb on Easter morning, find it empty, and acclaim a risen Savior! Then we understand something that is not simply of ourselves, of this world, or of our limited experience. We become as one with a greater life, a greater world, and the limitations of this life, this mind, this body, this experience, fall away, and all is love and God!

I am beginning to see now of what these withered rose petals were symbols to grandmother. I am beginning also to understand why her actions, her self-denial, her patient sweetness, seemed so peculiar in a world so often displaying nothing but self-interest, greed, evil, and folly. I wondered why she did as she did, for I did not see anything around me to move her to do thus. Nor was there anything—but she was not claimed by this world. It was not what she taught me of Easter—it was what she lived about Easter. It was not what she admonished—it was the realization of higher laws which she herself ever obeyed. It was not her power of intellect or body or spirit—it was her power to surrender herself to the power and love of God! What more need I say? How wonderful are the works of God through Christ among men!

Yes, many petals must enter into the perfume of life, yet what a greater fragrance comes! Yes, the beautiful petals of this life soon wither and fall, yet what strength and beauty in the greater fragrance that lives on! Strong stems soon weaken, yet what strength lies in the aroma of the new fragrance! It takes many petals to make attar of roses; it takes many qualities of life to bring us to the greater life. Yet what a revelation, and what a hope!

Before, we had only the fragrance of a rose. Now we have the fragrance which is greater than the rose.

The fragrance of many different petals went into grand-

mother's attar of roses, and how well she knew how to mold lives so that they might have all the elements for the fragrance of greater life! She knew the cost of the labor, but she had faith in the purpose! She grew sad at the withering of the petals of life, but she smiled at the new fragrance to come. She grew sad at the diseased and suffering lives that lacked so much in life that they needed, but she smiled at the assurance of the later fragrance of life which would know no suffering and ugliness. She knew the cost and the sacrifice that entered into lives vainly seeking the highest—but she knew that what was given freely to God would be saved to emerge in later glory. She knew all this because she knew Christ and followed in his ways. She could not explain all this—she did not need to do so.

Grandmother's perfume went into gift jars and into a score of household containers for perfume. These gifts were always enjoyed. But her love and faith went into our lives, into the family she loved. Her work must perfume out of dead rose petals. But her faith made the Easter message live. Her skill made a new fragrance from the old. But her whole life, ebbing out, pointed us all to a new life whose limits infinitely transcend the old. She stood, as it were, before the open tomb, beheld a Savior, and gloried in His victory over death.

So at Easter time, I think of roses strong of stem and red of petals. Then I think of her who loved them and cared for them and used them when they had fallen. I think of her who gathered them all and put them together that they might make a greater fragrance and bring more lasting joy. And as I saw her going about this loving work, with its high purpose, the message of God's love and care became nearer and clearer to me. I know he is risen, for there are those I love who live its truth! I know He is risen, for the great revelation bursts upon my own unworthiness and gives me hope! I know He is risen, for there are those who have for years shown me where this world falls and where its riches, truth, power, resourcefulness, and enterprise utterly fail!

My grandmother's roses live on in fragrance anew! Her love went into each petal, and into my heart! Her purpose was simply to create for others a beautiful fragrance from that which was cast away, and yet she touched also one of earth's most sublime truths! She made the roses live again, but only because there burned within her heart the faith that she and those she loved would also live anew! She brought to us the rare fragrance of the roses—and yet a glimpse of Christ! O that I might be worthy to touch the roses of life as she did and make a fragrance rare! O that I might touch the life of Christ as she did and make a life of worth divine! And as I think once more of her, I think with humbler, clearer mind of *Easter*—and Christ is all!

This My Son

By Edith Lombard Squires

Son of my heart, you are not mine alone,
But fruit of centuries before your birth.
Flesh of my flesh and bone of my white bone,
Yet you are set apart by other earth,
A greater hope than this brief dust of mine;
Unfathomed ages your acknowledged right,
For all the past is now your cradle's shrine,
The future beckons, as the day the night.

Yet I would shield you from the paths I know,
I would not have you learn through bitter pain;
I would plant roses where tall thistles grow,
Would keep you from the road's dark travel-stain,
Would build a cage to hold what cannot be;
My son, more than my son—a soul set free.

Richmond, Indiana.

Jesus the Hero

By an Unknown Disciple

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—John 1:14.

OF ALL the heroes known to us, Jesus of Nazareth is the greatest, and if in these remarks there seems to be overmuch emphasis upon his human side it is well to remember that the early Christian Church contended, and contended for its very life, for the humanity of Jesus. There was no difficulty in getting people to recognize the divine side of Jesus, but the great, outstanding heresy of that age was the denial of Jesus' humanity. "And was made man" stands today in the Nicene Creed as a protest against that heresy. Or as Whittier puts is:

"Deep strike thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most divine,
The flower of man and God!"

We have heard a great deal about "Gentle Jesus, meek and mild," and have seldom stopped to realize that Jesus was probably the sternest and starkest man who ever trod this earth. "Woe unto you, Scribes and Pharisees, hypocrites!" does not sound particularly meek or mild and the man who "steadfastly set his face to go to Jerusalem," well-assured of what awaited him there, but saying with grim irony, "for it cannot be that a prophet perish out of Jerusalem," knowing that the very citadel of the Hebrew religion had always been the execution ground of its prophets—such a man, stern and inflexible, was Jesus of Nazareth. He had his gentle side—all worthwhile men, however stern and inflexible, have that. If he could be grimly ironical over Jerusalem, so, too, could he weep over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "And ye would not!" His very love for Jerusalem is Jerusalem's deepest condemnation.

Think what it means to stand out against all the superstitions—the "doctrines of men"—which have crept into an organization that supposedly represents all that one holds sacred! Yet Jesus did that. Think what it means to have your own family call you insane, to see your friends dropping away one after another, until the very men to whom you look to carry on your work forsake you and flee! Yet Jesus endured all that, carried on, and triumphed; loving to the end, forgiving to the end. Was not that heroic? If any one might have cherished a grudge, it was he. But nowhere in his teaching do we read anything like the following:

When a man hath wronged thee, or thou shalt think that he hath wronged thee, thou shalt not seek peace betwixt thee and him, but thou shalt declare and cherish a grudge against him, and this thy grudge shalt be the inheritance of thy sons and of thy sons' sons, throughout all their generations.

No, you will not find that in the New Testament!

Love your enemies; forgive seventy times seven; if Jesus was meek, it was the consummate meekness of a man who knows that he can and does do nothing of himself because he does all things through God.

Once more I venture to remind you that it is a man who "was in all points tempted like as we are, yet without sin," who said this. That he said it by the grace of God and in the power of the Holy Spirit is of course true, but that grace and that power is for us as well as for him; Jesus claimed no monopoly of God.

If we choose to take the mechanistic view of Jesus' life here on earth, if we think of him as knowing in full detail from

the start exactly what experiences would be his and walking through them all like an actor playing his part, or an automaton, a super-perfect robot, we miss the inspiration of his career, we cut him off from any vital contact with our own lives; in the place of our great elder Brother we have a being whom we may admire, but who is never akin to us; and yet the very heart of all that Jesus said and did, the very quintessence of his teaching, is that we can do as he did, if we will look where he looked for our ability. "The Father that dwelleth in me, he doeth the works," said Jesus; the Father, God, who is Love. Looking to him: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And it was his disciples' ability to do, in some large measure, the works that Jesus did, which illuminated the darkness of paganism with a great flood-tide of life and light, and which can illuminate the paganism of today; a paganism that dwells in the hearts of many of his professed followers as well as in the hearts of those commonly known as the unregenerate.

All of us have sinned, and all of us desire forgiveness; we desire it even when our wicked pride keeps us from admitting that desire, even to ourselves. When we admit our shortcomings, let us be sure that we do so in humility and not in self-justification. If we desire forgiveness we must practice forgiveness. To say, rather complacently, "I know that I ought to forgive Smith, but I can't; I'm not built that way," comes nearer to boastfulness than to humility. Jesus forgave his enemies, he bade his disciples forgive theirs—he made their forgiveness of their enemies the condition of their own forgiveness, and that condition is as binding in the twentieth century as it was in the first. It is stern and unyielding with all the sternness and inflexibility of Love. "Love your enemies," that was and is the only spirit which makes forgiveness possible. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Yes, our enemy is really our brother; we know he is if we love him, and we can know it in no other way; nor can we know God in any other way. God is Love, and we can know this only as we from the heart forgive every one his brother their trespasses.

If this seems an heroic thing to do, and it is, we must remember that the great Hero calls us all to be heroes; but if it is often difficult, and it is, it is not impossible, for Jesus demanded no impossibilities. "Be ye therefore perfect, even as your Father which is in heaven is perfect," may startle us with its requirements, but to say that we fall short does not excuse us from every effort to attain perfection.

When will we awake to realize that what Jesus requires is not our adoration, though he is worthy of our adoration, but the keeping of his commandments—those commandments which are summed up in a practical and practiced love of God and love of man?

Nor will it do to say easily: "Oh, well! I forgive Smith, of course; but I can't get along with him; if he's going to be around, I must be somewhere else." Please do not misunderstand me; I do not mean that we are bound to make a bosom-companion of a man whose way of life, whose mental slant, is vastly different from our own; the circle of Jesus' intimate friends did not include Herod or Caiaphas. But to hold a grudge against a brother for some injury, actual or fancied; to let a misunderstanding run its pernicious course without even attempting an explanation—this is not to love one's brother, nor to forgive him. Love wipes out the grudge, clears up the misunderstanding; gives forgiveness and makes it possible to receive forgiveness; but it cannot be love as a mere abstraction; it must be love felt and love practiced.

Oh, whatever else you may believe about Jesus, believe also that he was a man! Surely, he bore the griefs that we bear, and carried the sorrows that we carry! He was, as we may be, made "perfect through sufferings"—he, the great captain of our salvation; not because he was the passive victim of suffering, but because he was its mighty victor. Where he triumphed, we can triumph; where he found his joy, we can find ours, a joy which none can take from us; an imperishable and eternal joy!

We read his wondrous story,
We think he ever trod
In confidence and courage
This earth, the Son of God.

For him no hours of weakness,
No moments drear and grim;
Each day ablaze with triumph:
How can we follow him?

Was it, then, all a feigning,
That sad Gethsemane?
That cry of one forsaken
Upon the cursed tree?

No lonely strife at midnight,
No challenge of the day,
To prove his word by mighty deed
On those in mortal clay?

Nay, but he knew his weakness,
And knew in whom is power;
Tempted alike as we are
Up to his triumph-hour.

E'en as we tread this pathway
So he earth's pathway trod
From Jesus, son of Mary,
To Christ, the Son of God.

Observing Easter

By Odessa Painter Rayle

Because I live, ye shall live also—John 14:19.

WHEN Jesus Christ arose from the dead he brought something new into the world. So new was it that the old Jewish leaders could not understand, and like many people now, because they did not understand they would not believe. Then, some are like Peter; they want to believe but it's all too wonderful for them. As we study his life we learn of Christ's wisdom and power while here on earth and we know that nothing is beyond Him. He is the Christ of comfort, helpfulness, and kindness. Because He lives, we shall live also.

Christianity is the only religion that does not worship a dead object. The living Christ is the inspiration of our faith and hope. The brotherly Christ teaches us to be kindly affectioned, one to another, in honor preferring one another. The suffering Christ helps us over the hard places in life. We can not always see him, but we feel him near us, and we know that he cares for us, that he shares in all of our experiences. If we do not understand, it is because our natural senses do not take account of the spiritual, and with most of us the spiritual powers are so immature that they do not register very far up the spiritual scale. Our world is full of truth, but we are slow to learn it.

The Christ who loves you is mighty to save;
He suffered and died, but arose from the grave.
Awake! lift your faces, poor souls with sin oppressed,
Jesus is our ransom; Easter, Heavenly rest.

Spiceland, Indiana.

The life into which the soul is brought when it is thus by faith made partaker of the divine nature is the eternal life. It is the kind of life that ought to and will last.

THE RISEN CHRIST

By Henry Coffin Fellow

A riven tomb, unsealed and tenantless;
A stone stands motionless beside the door,
As though seraphim had locked it there—
"He hath risen," an angel said.
"He broke the die of the shattered seal,
Passed out into the garden of the Dawn
Beneath the warning Pleiades
To pluck fresh hyacinths of God
And sow their fragrance on the wind
To waft to every land beyond the seas
The message of the tidings of Goodwill
Of the arisen Christ."

Wichita, Kansas.

HOW MARVELOUS!

By Emma F. Coffin

Thanks be to God for his unspeakable gift. (2 Cor. 9:15.) Thanks be to God who giveth us the victory through our Lord Jesus Christ. (1 Cor. 15:57.) Thanks be unto God who always leadeth us in triumph in Christ. (2 Cor. 2:14.)

These are the exclamations of a high spirit. They come from a man who knew the freedom of the universe. Notwithstanding, he also knew greater hardships than most mortals experience. He enumerates some of them as: in labors, in prisons, in chains, in stripes, in deaths; beaten, stoned, shipwrecked; a night and a day in the deep; journeyings, in perils of rivers, robbers, countrymen, Gentiles, city, wilderness, sea, false brethren; travail, watchings, hunger, thirst, fastings, cold and nakedness. Added to these, there was the daily heart pressure of all the churches.

Yet, I think he was the freest man alive: so free that one day he was caught up into the third heaven, where he saw and heard the secrets of the Infinite. He knew the heights—like the young man climbing to the mountain top, who often turned and called down to his companions, "Excelsior! Excelsior!" Still higher, ever upward. Paul had the Excelsior victory. For him there was no standing still in the onward, up-reach, out-reach of his soul. God so loved, that He gave. "Thanks," said Paul, "for His unspeakable gift." They crucified Him but they could not kill Him. He yielded up His spirit. They buried Him, but the tomb, though sealed and guarded, could not keep Him. He arose full of life, with life's eternal energy. He was free. How wonderful the resurrection morning! How fitting that at our Easter time, in the great out-of-doors, there is all about us the freshness of new life.

I cannot forget the last Easter morning while at Vermilion Grove, Illinois. I had begun my Easter message. I was saying, "The glad new springtime has come again; the grass is green. Tiny leaves are on the trees, buds are bursting. The first flowers are blooming and the birds are singing hallelujahs. Just as I said, "The birds are singing," a beautiful little songster lighted upon the top of the lowered window-sash at the left of the pulpit and poured forth a song of rapturous melody. Every face in the audience instantly turned toward the warbler, and all were radiant with joy. I also saw, and listened to the happy song.

Because of the Unspeakable Gift, for truly there are no adequate words with which to speak of Him, we, like Paul, may have victory. "He always causeth us to triumph in Christ," while the song of the Spirit brings rhythm within and beauty without. How marvelous is our eternal resurrection life!

Whittier, California.

EASTER—THE BIRTHDAY OF ETERNAL HOPE

By Alice Roberts Krekler

Easter is the birthday of Eternal Hope. The first thought of Christians on Easter as they greet the day is of the Resurrection of Christ. When Jesus triumphed over death it assured the people that he was what he had claimed to be and so gave them confidence in his teachings and promises. Jesus had made the Christian religion a message of hope because he has shown us how to face the difficulties of life.

Without hope we would be unable to win in anything which we undertake. Not only has Christ shown us how to meet the large problems of life, but also how to overcome the trials and temptations of every day.

Hope is perhaps one of the greatest if not the greatest need of the world today. As we read of youths who have become discouraged and taken their lives it makes us as Christians realize the task we have before us in training young people in the way of Christ.

It is the men and women with hope in their hearts who are serving the world today. They are found on the mission field, in the pulpit, in the schoolroom, in the home, and in every walk of life. Their burdens are heavy, indeed, but with hope they are able to carry on. It has ever been thus.

Christ has shown us how to face life and death. Without Easter there would be no hope for the future—we would be in despair. To the Christian, Easter is the promise of Life everlasting. "Because I live, ye shall live also."

Somerville, Ohio.

Wherever the philosophy of life is wrong, action will be wrong; and wherever the lines of action are wrong, disaster comes.

—Charles R. Brown.

THE WOMEN AT THE TOMB

By Grace Wood Shepard

The garden lay in beauty green
On that first Easter morn,
When women came upon the scene
With shattered hopes and hearts forlorn.

Their eyes were hot from lack of sleep,
Their heads were throbbing in their grief;
No longer any use to weep,
Their words were commonplace and brief:

"I wonder how we'll move the stone—
'Tis much too heavy for our strength.
We cannot roll it back alone,
It's full a cubit in its length."

So thus they came with faces bent upon the ground
Not seeing that the stone was out of place,
Nor knowing that the empty clothes were found
Until they gazed upon a stranger's face.

They didn't understand the words he said,
But thought their enemies had done the harm—
Had moved their Lord to some less worthy bed
And "Where?" they asked in wild alarm.

"Be not amazed," he calmly said,
"Ye seek the Jesus who was crucified;
Behold and see His empty bed—
Alive, whom yesterday had died.

"Go tell His friends and Peter, too,"
These words they were His own:
"To Galilee I go and wait for you
As oft before, I told you when alone."

With fear and wonder fast they ran,
With bated breath they told the story;
The men with doubt their faces scan,
But caught the gleam of Easter glory.

"Go tell," is still His great command
To women everywhere the same,
The Master still repeating His demand
That all the world shall know His name.

Will you go with Him into Galilee
And feel the touch of His new birth?
He lives and longs to have you see
He walks with you through grief and mirth.

The throngs of men will look to see
The marks of glory on your face,
If you have been in Galilee
And live His life in every place.

Batavia, New York.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DEAN INGE EVALUATES THE QUAKERS

(From the Manchester, England, *Guardian*)

I have often remarked, in discussing with friends the present religious situation in Great Britain, what seems to me the steady advance, among all sections of the Christian community, of the principles and ideals of the Quakers. Naturally, therefore, I have read with keen satisfaction the emphatic confirmation of this judgment by so shrewd and competent an observer as the Dean of St. Paul's. In the section on the Quakers, in his recent little book on "Protestantism," in Benn's Sixpenny Library, Dr. Inge says that of all the sects that were left outside the National Church at the Restoration none is so significant for the future of Protestantism as the Society of Friends. They are and always have been but a small body, they show no anxiety to make converts, they are concerned more for the triumph of their principles than for the swelling of their ranks. Nevertheless, their influence is making itself felt more and more on every side:

There characteristic form of worship, the silent prayer-meeting, is arousing the attention of other Christian bodies. Their uncompromising condemnation of war is now approved by many who thought otherwise before the terrible experience of 1914 and the following years. Their philanthropy, always judiciously as well as generously exercised, has won a new respect for Christianity in the lands where they have labored to heal the wounds left by the war.

Dr. Inge concludes this striking tribute with these significant words:

This most interesting little Society in many ways seems to realize better than any other what we may think to have been the intentions of Jesus Christ while he was on earth.

The Dean's judgment is, I believe, just and true in every particular. Numerically the Quakers are one of the most insignificant of the groups into which Christendom is divided. It is a singular fact, however we explain it, that while George Fox had the start of John Wesley by nearly a whole century their respective followers in the world today are but as tens to thousands. Nor is it likely that the Quietism of the Quaker, with its stern rejection of all sensuous aids, will ever compete in popular appeal with the visible pomp and circumstance of "Catholicism," whether Angelican or Roman. None the less I believe the Dean is right when he says that there is outside the Quaker membership "a large and increasing number of persons whose religion is of the Quaker type, though they are, for the most part, content to remain in the denominations in which they were born and bred." One or two facts will illustrate the way in which the Quaker leaven is working.

Quakerism, it is well known, sets but small store by institutionalism in all its forms; and that indifference, for good or for ill, is undoubtedly one of the characteristics of present-day religion. Nowhere, perhaps, is it more clearly seen than in the Student Christian Movement—one of the most remarkable and hopeful religious movements of our time. Its members are deeply and sincerely religious, but they are incurably shy—many of them at least—of organized religion. They would sympathize with the Dean in his own grim comment upon it: "Its function is mainly conservative; it prevents gains from being lost, and abuses from being remedied." But the remedy of abuses is just that which in the ardor of their zeal they are bent on achieving. That is why sometimes they look so coldly upon "the Church"; and that, again, is why "the Church," as represented, say, by the *Church Times*, looks with such misgivings upon them.

In the realm of worship, too, as Dean Inge reminds us, Quaker ideals are winning their way. I have mentioned before in this column the statement of Lord Morley—made on the authority of Mr. G. M. Trevelyan—that the most impressive and pure piece of religion that he ever witnessed was John Bright reading a chapter of the Bible to his maidservants shortly after his wife's death in his feeling and beautiful voice, followed by the Quaker silence. And the place and power of silence in worship are now everywhere coming to be recognized in the assemblies of Christian men and women. Many of us, it is true, are as yet too unpracticed in the difficult art, too undisciplined of spirit, to profit greatly by it. Nevertheless, the Church is learning, however slowly, that when men come before God words are not everything; that there are times when it is good to cease even from right words, to be still that He may speak and we may hear. And it is the Quakers who have taught us.

Above all it is through their interpretation of the meaning of religion, both for the individual and in the larger life of the world, that the Quakers are now coming into their kingdom. "Christianity is not Christianity until it is applied"; so for many months ran the motto outside the familiar Meetinghouse in Manchester. It says with characteristic simplicity and directness what the Quakers have always been saying; their own history is its best illustration. The changed, or changing, attitude of the nations to war, which has made possible the Kellogg Pact and is the driving force behind the League of Nations, is in no small degree their doing. Through the long winter of men's heedlessness and hate they have gone on patiently sowing the good seed of which today the whole world is reaping the harvest. "Pacifism," from being the badge of a contemned and slighted few, is becoming the fixed resolve of a great multitude—one sometimes wonders if "authority realizes how great it is—who will never again suffer themselves to be either cajoled or bullied into taking up arms. And this, too, is the fruit of the Quaker tree. G. J.

THEN AND NOW

Editor THE AMERICAN FRIEND:

Having felt our minds drawn out in much Christian love to the numerous Gospel workers and fellow laborers with whom we have been associated covering a period of almost sixty years, we submit these few lines to THE AMERICAN FRIEND for publication, thinking this the most satisfactory channel for passing our thoughts out to our numerous friends.

First, we wish to say that THE AMERICAN FRIEND and its predecessors have been regular weekly visitors to our home ever since our earliest married life, now near sixty years ago.

Through this channel we have been informed of the multitudes of our earlier associates and friends who have been passing into the great beyond, until we feel that the number of our friends in Heaven exceed those who yet remain upon the earth.

The first ten years of our married life, from the spring of 1870 to the autumn of 1880, were spent in and about the Friends community of Sugar Plain, adjacent to Thorntown, Indiana.

These years marked the period in the history of the Friends Church, even in the Middle West, prior to the locating of any regular pastors, in or over Friends Meetings, and Wm. P. Haworth spent a considerable portion of his young manhood traveling in the ministry visiting adjacent quarterly, and monthly meetings while his faithful wife remained at home with the stuff and a family of children to be cared for.

In these years of itinerary gospel work, Canada Yearly Meeting, with several of its subordinate meetings, was visited in the summer of 1876, as was

Iowa Yearly Meeting the same autumn.

In the autumn of 1880 we yielded to the "Western Ho" movement so prevalent at that time, and moved into southern Nebraska in the limits of Kansas Yearly Meeting, with which we at once identified ourselves, which relation has been maintained ever since with the exception of a few years spent in pastoral work in the limits of Iowa Yearly Meeting, and one year in pastoral work at Noblesville, Indiana. Fourteen years of this intervening time we have spent in missionary work among the American Indians in the state of Oklahoma.

In John 21:18, we read of Jesus saying to Peter: "Verily verily, I say unto thee, when thou wast young thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." While the context specifically states that these words were spoken signifying by what death Peter should glorify God, this experience is the counterpart of many of God's people when circumstances, not men, bind their hands, and lead them whithersoever they would not.

We are each in our eightieth year and comfortably located in our own humble home at 24 C Street, S. W. Miami, Oklahoma, with the one aspiration not to outlive the day of our usefulness. We send greetings to any of our remaining friends who may scan these lines.

The 29th of December next will mark our sixtieth marriage anniversary, should our lives be spared to that date; and while Abbie has been frail for a number of years resulting from a number of severe accidents, I have been preserved in a good degree of health.

In Christian affection and love,

WM. P. AND ABBIE CHAWNER HAWORTH.

BY NIGHT AND BY DAY

January was a strenuous month for our workers in Monroe County, Tennessee. Edward Ransome sat up four nights and Fred McMillin five nights with sick folks, and there were three funerals within one week. Edward Ransome writes that he never missed the sleep at all, even though he found no chance to make up any of it by day and spent two days finishing up the stone mason's job at Maynard's Chapel, laying stone all day in the foundation of the new church after he had sat up all night!

How about going over the top with the Budget so we can send him a full check on March 31st?

One of the funerals in January was for "Grandpa" Bivens, who was almost 88 years old when he died and left eight sons and daughters, 39 grandchildren and 53 great grandchildren. Do you wonder there is a new church needed?

OFFICIAL PRAISE FOR FRIENDS SCHOOL

Secretary of Public Instruction for Cuba Visits Friends School at Holguin

The educational system of Cuba is under the direct control of the Secretary of Public Instruction and Fine Arts who is a member of the President's Cabinet. The present Secretary is one of the fine old men of the country, and is respected by everyone.

Last week he made his first visit during his administration to Holguin. He was given a great reception as all political leaders are, for the people are "politically minded." As a part of the demonstration he, with his party, made a visit to our mission school, which, as the president of the local board of education said, was to see a school that is really prepared to do and is doing a fine piece of educational work. Also, it is the largest one in town.

His party consisted of about twenty local and national leaders, including his private secretary, the brother of the President of the country, the majority leader in the House of Representatives, other representatives, the state superintendent of public instruction, the mayor, and the president, secretaries, and inspectors of the local board of education.

The entrance to the school had been appropriately decorated with flags and the national colors. As the Secretary of Public Instruction and Fine Arts entered the building, rose petals were dropped from the balcony over the main entrance. The students, dressed in the school uniform of white suits with maroon trimmings, were in the school patio awaiting his arrival. Upon the ringing of an electric gong, all formed in line in their places in the open corridor near the entrance to their respective rooms. They stood at salute while the national hymn was played and the flag raised on the fifty-foot pole which stands in the center of the grass court. The pupils then entered their rooms, where they remained while the party visited each one.

The Secretary was profuse in his praise of the orderliness and discipline manifested in the school. After the party left, the school marched down to take part in a review of all the school children of the town. Our school was more loudly applauded than any other as the students, four abreast, passed the reviewing stand. At the station when the party left for Havana, the Secretary of Public Instruction, his private secretary, and the leader of the House of Representatives each took pains to tell us of their excellent impression of the school.

Ash Wednesday has been a nightmare to the tranquil younger citizens of Holguin, but the delight of the rough and rowdy element which, on that day in past years, has roamed the streets in bands throwing flour, talcum powder and other substitutes for ashes in the faces of all suitable victims. Children were afraid to go out on the streets. Schools closed; and thus, by turning free on the streets all the boys of the town, greatly increased the difficulties.

For the last eight years, however, the Friends School, the largest and most respected of the town, has insisted on continuing regular classes on that day. It meant one or two fights between the boys of the school and the bands in the streets. One year we had to appeal to the police for protection. For three or four years all outside doors and windows of the school have had to be closed as soon as the students were inside so as not to have whole sacks of flour thrown on top of their heads while in class. However, we maintained school and prohibited our students from taking part.

As a result of the example set by the school, the terror of the day is rapidly dying down. This year the day passed with very little evidence of the practices of former days. For the first time we did not have to guard the doors. Other schools are now holding classes on Ash Wednesday the same as on any other day.

This is just another example of the contributions that Friends are making towards a better civilization among the people whom it serves.

MERLE L. DAVIS.

A MAYOR'S TESTIMONY

Surrounded by level stretches of deep red soil where the lovely green cane fields grow, lies this quiet green cane Bainoa. There are no surrounding hills in view; but there are lovely, stately, royal palms, sections of pineapple fields, and smaller growths of banana, and orange orchards. It is small, there are only a few thousand people in the town, yet it is not insignificant, for here are many people who have dedicated their lives to God.

It was on a Friday afternoon, in July, that Samuel and Paul Pain with three Bible student workers, Collaso, Angel, and Eduardo, parked their car in front of the home of the Mayor of Bainoa and asked permission to preach there in the open air. Permission was granted, the place selected, and the mayor himself attended.

The following is the Mayor's testimony: "When my family brought me notice that there were young men who wished to see me, I supposed it to be no unusual request for some favor in regard to some plan of theirs concerning an evening dance; and I felt worried, for

I was sick, yes, sick in body, soul, and spirit.

"I had separated myself from my family, not wishing to weary them with my sad presence. The doctors had told me my condition was critical — that they could no longer help me, and that I might fall dead at any moment. Imagine my sad condition with a family of nine children and a delicate wife. For years I had been suffering ill health.

"My wife and I had bought one saint after another until our money was gone. We received no answer to our prayers to any of them, San Antonio, San Lazaro, or Santa Marta, no answer, no relief. Then we tried another yet, Caridad de Cobre. How we prayed before these images for health and for better financial conditions, but no answer came. My wife humbled herself yet more and took in sewing to obtain more money with which to buy another saint—all in vain.

"When the boys had gone to arrange for the meeting, my wife said to me, 'You must go to the meeting and hear what they say.' I went, although I was not sure I should be able to get home again. I was converted that night as I stood and listened to the preaching. One after another, all of those five young men preached so simply even children could understand the plan of salvation. They made us believe that Jesus is the same yesterday, today, and forever, ready to save body, soul, and spirit. I was not only saved that night, I was healed. I shall ever praise him and serve him; and when I am able, I shall preach his gospel to the end of my life on earth."

Soon after his decision for Christ, Mayor Gillermo Martinez took his place beside the missionaries, gave his testimony, bought a Bible, and began his systematic reading and study. At first he gave his home for gospel meeting, and later influenced the men converts to rent a house for meetings. Benches were made and paid for; then the mayor, with the help of his little son, built and painted the platform. The pulpit stand was placed thereon and the women of the church did the decorating. The lovely daughters of the Mayor are making fine Bible Class teachers. There are seven daughters and two sons, and a fine group of friends that they have won for the Lord. The Mayor stands behind the pulpit and preaches the Gospel fearlessly, showing the errors of a false religion of images. He has been an influence to awaken many in other towns as well as in his own.

ARTHUR AND ELLEN PAIN.

Spiritual adventure does demand material sacrifice and love cannot express itself in trust if it cannot express itself in sharing.

—REINHOLD NIEBUHR.

PASADENA PERSONALS

John H. Johnson and wife, and his sister, Amy Johnson Marvel, all of Richmond, Indiana, visited in Pasadena in February and were present in our meeting. One interesting incident of the Pasadena sojourn was J. H. Johnson's call upon Galusha M. Cole, Pasadena's oldest citizen, who will be 103 next August 15. The centenarian was supervisor of music for a time in the public schools of Richmond. His active life at his extreme age might be regarded as an effect of living among the Friends of Richmond who manage to reach venerable age. He has lived in Pasadena for forty years.

In the death of Martha E. Newlin, Pasadena meeting has suffered the loss of a valued active member and elder. She has been greatly beloved by the congregation from the time her husband, Dr. Sylvester Newlin, was pastor here, 1909-1915, and she received a hearty welcome when she returned to Pasadena about four years ago after a long absence. The funeral service on February 25 was conducted by Edwin McGrew, pastor. Eliza Armstrong Cox and Harry R. Keates also told of their high regard for Martha Newlin's Christian character and service.

On February 19 the Men's League of the church sponsored a Lincoln Day program and invited the ladies to the monthly dinner meeting of the League. More than 100 people enjoyed the meal served in the usual expert manner by the Aid Society, of which Bertha A. Test is president. Many members of the congregation and neighbors of the community assembled later to hear the address of the evening by Dr. Francis D. Blakeslee, who held a clerkship in Washington during Lincoln's last months, and gave interesting personal recollections of those exciting times. Barclay C. Winslow is president of the League and J. Arthur Ellis, secretary.

At a meeting on March 8 of the W. M. S. officers were elected for the coming year, among them Clara E. Cline, president; leader of Circle 1, Pearl M. Ellis; leader of Circle 2, Ida M. Hill; leader of Circle 3, Blanche Ford Pickering. Thankoffering boxes were opened and the offerings for the year were found to total about $80.00. The Society voted to give this fund to the treasury of the Yearly Meeting Mission Board.

The annual School of World Friendship (School of Missions) conducted for the church by the W. M. S. under the auspices of the Pasadena Board of Religious Education, met once each week from January 13 to February 17, inclusive. The total enrollment was 115 and the average attendance 72, considerably more than any previous year. The largest enrollment was in the adult class, 54. This class, which studied Home Missions, was under the direction of Edwin McGrew and had a different leader each week. The Young People's Class was taught by Cora A. Sydnor, the Junior-Intermediate by Mary H. Lewis, and the Primary by Clarice N. Ward. On February 24 the school gave an "exhibition" during the assembly period of the Bible School, when there was a display of excellent posters, an exhibit of the miniature African village, which was the "project" of the Primary Class; also a playlet, "Three Missionaries", by Junior girls. Offerings of the school for special objects were reported to total almost $48.00.

The March session of Monthly Meeting was especially interesting on account of a program of proposed church effort for the next five years, which was outlined by a committee previously appointed and which, after discussion, was adopted as a guide to the church activities. One goal for the year beginning April 1 is a gain of 50 active members. A full slate of officers and committees was appointed for the coming year, including Arthur B. Williams, clerk, and Elma M. Pearson, recording clerk. The business meeting was preceded by a well-attended "family" dinner arranged by the Social Committee, Dorothy Y. George, chairman.

Albert W. Macy presented to the Monthly Meeting a photograph nicely framed under glass of the "Old Folks' Party" held last fall, and bearing names and date. A copy of this picture appeared in THE AMERICAN FRIEND of December 27. The gift was greatly appreciated and later found a place on the wall of the church parlor.

Albert S. Rogers and wife of Toronto, Canada, spent a week in Pasadena early in March and did not overlook the Friends meeting. Howard Kerschner of New York was recently in our meeting, also Sarah Ellis of San Francisco, formerly missionary in Japan.

Charles W. and Anna Sweet of Muncie, Indiana, were among Friends in Pasadena for a few days. On Sunday morning, March 10, Charles Sweet preached on the theme, "Divine Leadership." He was welcomed by many former members of the meetings at Oskaloosa and Des Moines, Iowa, where he served as pastor for a term of years. Also a number of more recent acquaintances in Indiana appeared in the congregation.

TRAVEL FOR CULTURE

Party now forming for Europe, mostly Friends. Visit England, Holland, Belgium, Germany, Switzerland, Italy and France—all for $748.00, ocean travel included. Write Whittier Travel Service, Whittier, California.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

THREE DAYS' WORK

Amy Sharpless is stirring up our colleges for the Service Committee. Here is a sample three days' experience taken from her mid-February report:

"On Saturday night when I got to the college, I told two or three of the girls of my summer's experiences, and then retired early. On Sunday morning I spoke for about ten minutes in a Sunday School class, telling briefly of the Young Friends' European trip. And in the evening they had a young people's group to meet me, and after refreshments, I spoke to the older people and children in more formal fashion. This time I talked for a long time about the past and future work of the A. F. S. C., and from the warm response I met, I feel that it is right for people to go about as 'Traveling Ministers.'

"The young people all said that they were so happy that I came because it had given them a clearer idea of the young people's place in the A. F. S. C. work. And I do most fervently hope that these ideas which they received there that night may stick with them so that they will continually feel challenged, not only to take up some of the work which would carry them out of their own communities, such as the Peace Caravan work, etc., but also to take up the responsibility of being good Christians in their home town. Seldom have I felt more encouraged to go on with this work than after I had spoken to this group. Almost every man, woman and child came up to shake hands, and say that they had been interested in the work of the Service Committee, and that they believed that Friends should shoulder more of the responsibility of being peace workers.

"The next morning I spoke in Chapel, and here I talked upon our experiences at the Peace Congress in Holland. During the day I met members of the Y. W. C. A. Cabinet. And again after dinner that night a group of girls asked me to come to their parlor to talk to them again. So I talked along lines of the A. F. S. C. work, and the general challenges which are ours as youth of the world today."

NEARLY TIME FOR THE CONFERENCE

April is nearly here. The conference of concerned young people on "War's Challenge to Christianity" will begin on the 2nd. For three days, among the New Jersey pines, at Browns Mills, they will meet with such leaders toward peace as Sherwood Eddy, Stanley Jones, Bruce Curry and Elbert Russell. For three days, young people of various denominations will discuss the greatest problem of the day with these and others who are meeting this problem from the Christian standpoint. A general program has already appeared in the Friends' Papers. All young Friends who realize war's challenge, and seek education as to how to meet it will find here help and inspiration. Reservations should be made at once through the American Friends Service Committee.

THE ALL-FRIENDS CONFERENCE

The program for the All-Friends' Conference in Oskaloosa, Iowa, begins to take shape. Each evening from September 3rd through the 9th, there will be a lecture—possibly two lectures—on the subject for the next day's discussion. The program of each day will be about as follows:

7:00 to 7:30 a. m.—Morning watch—before breakfast.

8:15—Meeting for Worship. No arrangements for sermons.

9:30 to 10:30—Small groups of not more than 20 each will meet for discussion of subject presented evening before.

11:00 to 12:00—Open Forum discussion of same subject.

4:30 to 5:30—Open Forum discussion of same subject.

7:30—Evening Lectures for next day's discussion.

The afternoon until 4:30 will be free for recreation, of various kinds.

The proposed topics for lectures and discussion are:

1. Outreach of Quakerism — Home fields, Evangelism and Church Extension work, Home Responsibilities.
2. Education—Consideration of value of our secular educational and religious educational work. Home, Private Schools, Public Schools, Colleges, etc.
3. Application of Christian Principles. Responsibility concerning temperance, narcotics, prison reform, interracial questions (Negroes, Native-born Orientals), employers and employees, business obligations, etc.
4. Peace.
5. Worship—Ministry.
6. Outreach of Quakerism—Foreign Service, spreading message in other lands.

Interest in the Conference is steadily growing, and justifies the hope of a large gathering. There will be no officially appointed delegates, but every Meeting of Friends in the United States should be represented. No one will be urged to speak; but we want to have all points of view in American Quakerism presented. We want Friends from the East and West, North and South, not only to meet each other personally, but to enter into sympathetic understanding of each other's point of view. This gathering will be a great opportunity for Friends to show that they have enough of the spirit of the Christ in themselves not only to love Him, but to love one another.

C. O.'S SET FREE

Detailed information concerning the persecution of the Nazarene conscientious objectors in Jugo Slavia was printed about the end of January. At that time 135 men were under sentence of 10 years imprisonment, for refusing to carry arms, many of these having already served for five years. Liberal groups in the country have been roused to united action, and we now hear from our Vienna center that 112 of the men have been released unconditionally.

OUR FOREIGN CENTERS AND THE WEATHER

The newspapers have given us items about the terrible cold in Europe. A more personal touch comes in the letters from our representatives abroad. Headley Horsnaill writes guardedly from Warsaw that "conditions are very difficult, owing to the great cold and the difficulty of getting coal." This is on February 15th.

A day later, Emma Cadbury tells us that in Vienna, "We are fortunate in having kept one spigot running (in the Center and Hostel), as many houses have their water supply entirely frozen. Owing to this shortage in water due to the freezing of pipes and the reduction in the water received from certain mountain sources, regulations have been issued requiring all possible care in the use of water. It is now becoming difficult to get coal, as the freight trains are snowed up outside the city. They are having much trouble, on account of the freezing up of the engines and the blocking of switches with ice. The temperature for about two weeks has ranged between plus 5 and minus 8 degrees Fahrenheit."

And from Berlin, Gilbert MacMaster tells us: "We are having a spell of extremely cold weather at present, temperatures which we are entirely unaccustomed to in Germany. On last Sunday morning, the thermometer in the suburbs registered 18 below zero, Fahrenheit, and in some parts of eastern Germany it was 10 degrees lower than

this. Our day temperature has been around 8 below since then. These are the lowest temperatures here since 1795. A city like Berlin is not prepared for a cold time like this. The street cars are not heated, and the autobusses are very insufficiently heated."

Under such conditions, influenza is sweeping the continent. From all our Centers comes word of the illness of stenographers, volunteer workers, and our representatives, as well. Times like these test the energy and good-will of the men and women who "carry on" for us in the capitals of Europe.

PHARIBA WHITE STEPHENS

In Pasadena, California, where she and her husband were sojourning for the winter months, Phariba W. Stephens, of Richmond, Indiana, after an illness of several weeks, passed from works to reward. Her husband, Frank W. Stephens, and their relatives had done all that loving hands could for her comfort, but on March 5 her spirit took its flight. While visiting his sister, Carrie Stephens Lotz, she suffered an attack of influenza and was taken to a hospital, and although returning to her apartment had not fully recovered. Funeral services were in charge of Edwin McGrew, who spoke helpfully from Rev. 14:13, Jane Wollam having a part in song and Eliza Armstrong Cox in prayer. Loving tribute was expressed by Josephine Burson, a longtime friend, Martha C. King, and William L. Pearson.

Born in Belvidere, North Carolina, June 24, 1857, the daughter of Josiah T. and Elizabeth White, she was a birthright Friend and continued loyal through life to the tenets and principles of the Society of Friends. She was converted in early life and, coming to Indiana with her parents, who settled at Dublin, she attended Earlham College, from which she was graduated in 1879. For some years she taught in the public schools of Indiana. She retained a deep interest in her alma mater and was planning to return to Earlham in June to celebrate the fiftieth anniversary of her graduation.

In 1893 she was married to Frank W. Stephens and for most of the time they made their home in Richmond. They went to Mexico under the auspices of the Foreign Mission Board of Indiana Yearly Meeting, in 1902, and supervised the erection of mission buildings at Matamoros, remaining on the field for fourteen months. Her interest in missions was strong and far-reaching, and she devoted much time and strength to arousing interest in others in her local meeting and through committee work for the Yearly Meeting. She was zealous for religious education, teaching for several years a women's Bible class; was enthusiastic over the work of the W. C. T. U. and in more recent years gave attention to City Betterment, promoting a clean-up week in her home city each year. Her executive ability was recognized by her friends and found expression in many ways. In literary circles, social and civic affairs, her interest was well maintained with the advancing years. As a member of First Friends Meeting, she was faithful in attendance and loyal to its program, ever seeking to "lengthen the cords and strengthen the stakes" and maintaining that church growth was largely dependent on an ever-widening interest in mission work.

In 1908 she and her husband spent several months in Europe and on different occasions they have taken long automobile trips, accounts of which she enjoyed relating to her friends at clubs and other gatherings. She kept a wide correspondence with friends and her letters gathered up interesting data which gave them pleasurable value. With a Minute from their Monthly Meeting, they attended North Carolina Yearly Meeting recently, and she was happy to relate incidents pertaining to the visit and especially the welcome accorded them by Friends in her native State. In Indiana Yearly Meeting she had frequently served on important committees, ever desirous of promoting the interests of her Master's Kingdom, and as opportunity offered bore testimony to saving grace that other might share her joy in fellowship with Christ.

MARTHA E. NEWLIN

At her home in Pasadena, California, February 22, 1929, Martha E. Newlin, widow of Dr. Sylvester Newlin, passed to her heavenly home. Born at Martinsville, Ohio, in 1855, the daughter of Asa and Elizabeth Hockett, she was married to Sylvester Newlin at Kokomo, Indiana, in 1876, and they resided for many years in Indiana, he as a physician and later a minister of the gospel. Her tact and skill and sympathetic nature contributed much to his success as she "abounded in every good work" for the progress of the Kingdom. Three children were born to them, two sons dying in infancy, and the daughter, Clarice Newlin Ward of Pasadena, who shared her home with her mother in more recent years, survives her parents.

Three Yearly Meetings were blessed in having Sylvester and Martha Newlin as laborers within their limits: Western, California and North Carolina. Memories of her loving service will be as the fragrance of "ointment poured forth" when it is learned that she has gone.

When the women of our denomination were awakened to the need of helping carry the gospel to regions afar, she was among the faithful promoters, always a lover of the work, and a strong factor in its success wherever she was located. She was one of the few pioneer leaders in the organization of the W. C. T. U. who lived to see its present wide field of usefulness.

The funeral service was held in the Friends Church at Pasadena and those attending shared a deep sense of bereavement and a feeling of real loss. Her daughter journeyed with the casket to High Point, North Carolina, for interment by the side of her husband. A second service was held in the house of worship at High Point, where Sylvester Newlin served so acceptably as pastor for a few years, and was laid to rest in the beautiful historic cemetery at Springfield, where so many heroes of the Cross lie sleeping.

BENJAMIN LEWIS

Benjamin Lewis died at Bethesda Hospital, Cincinnati, Ohio, February 18, 1929, following a complete stroke of paralysis on his right side. He had been ill for some time, contracting pneumonia early in January, and slightly recovering, it was necessary to remove him from his home to the hospital for an operation for gall stones. He was convalescing nicely when the stroke came.

Funeral services were held from his late home in Hartwell, Cincinnati. Four ministers from the Society of Friends, two from the M. E. Church, and one from the Presbyterian Church were present. The service was one of beauty and simplicity.

Having united with the Society of Friends early in life, for a number of years he was a member of Curwensville Monthly Meeting, in Curwensville, Penn. Over 40 years ago he removed to Elkhorn, West Virginia, where he became superintendent of large mining interests. These strenuous duties did not interfere with his work in religious things, and he was instrumental in the establishment of Elkhorn Valley Meeting, which was under the care of Baltimore Quarterly Meeting. It was in this meeting that his gift in the ministry was acknowledged.

Being a man of strong convictions he was fixed in his views on religious matters and never compromised in what he believed to be right, and so careful was he to follow the precepts of the gospel in his daily living that his ministry was with authority and power. For the past several years he has resided in Cincinnati and his membership was with Friends at that place.

The close of his life was marked by perfect trust in his Heavenly Father's care, and he approached death with calmness that was comforting to those who witnessed his demise. His wife and their nine children survive him.

QUAKERDOM · AT · LARGE

After speaking at mid-week meeting at the Twentieth Street Meeting in New York on February 27, Edward Thomas was struck by a taxicab on leaving the meetinghouse and suffered a broken arm. We learn that there has been difficulty in getting the bone set properly.

* * * *

Dr. Henry T. Hodgkin of England is spending a fortnight in and around Philadelphia conferring with Friends regarding the future plans and work of the new Friends School of Social and Religious Education of which he is to be the Director. It has been decided, we understand, that the school will not open until next year.

* * * *

Friends of President David M. and Elizabeth Edwards will be glad to know of their continued progress toward recovery from the very serious automobile accident with which they met on January 14. President Edwards was able to go to Chicago last week to attend a meeting of the North Central Association of Colleges and Universities.

* * * *

Congressman Fred A. Britten, Chairman of the House Committee on Naval Affairs, who is by virtue of his position very aggressive in behalf of bigger and better battleships, is peeved at our Friend Fred Libby for obvious reasons. He predicts that the next Congress will make a thorough investigation of F. J. L. and "his associated pacifist and communist organizations" under the Corrupt Practices Act! Goodbye, Fred—take care of yourself.

* * * *

Ex-Senator Joseph M. Dixon of Montana has been chosen First Assistant Secretary of the Interior by President Hoover. This is as near as we were able to come in getting a Quaker into the new Cabinet. It is understood that if and when the new cabinet position of Education and Public Health is established, Dr. Ray Lyman Wilbur will head the new department and Senator Dixon will be made Secretary of the Interior.

* * * *

Lloyd Harshbarger and his wife, members of Center Friends Church near West Milton, Ohio, where they have been faithful attenders for more than fifty years, celebrated their sixtieth wedding anniversary on March 3, 1929. They were kindly remembered by Center Friends with sixty roses and a basket of fruit, which were much appreciated. About 150 friends and neighbors called at their home during the day, and many presents and congratulations were received.

* * * *

Grace M. Elliott has gone to reside at Fullerton, Nebraska, to be with her daughter, Elizabeth, who is supervisor of music in the city schools. There is no Friends Meeting here and she is finding an open door for service in the Presbyterian Church, where she is teaching a class of boys in the Sunday school and gives talks at the close of school each Sunday. In the absence of the pastor, through illness, she is sharing with neighboring pastors the responsibility of supplying his pulpit on Sunday mornings. Her daughter is director of the Junior Vested Choir of fifty voices in this church, which sings at the evening services.

* * * *

Last Wednesday, March 13, Elizabeth Binford and her mother, Kate C. Schneider of Richmond, visited the former's classmate, Leona Hall Callaway of Cambridge City, Indiana, and spoke to the missionary group in the afternoon. At the table the radio announcer was heard to say, "Miss Leona Wright, broadcasting for the Lenten Hour of the Park Street Methodist Church at Indianapolis, will now sing, 'I Heard the Voice of Jesus Say,' by special request of her old college classmate, Elizabeth Schneider Binford, a missionary from Japan, who is now listening-in at a luncheon at Cambridge City." Fifty miles are as nothing in these days of radio opportunity, as the voice of a friend is heard distinctly bringing words of comfort and cheer to one devoting attention to varied interests. Soon we shall see and talk face to face at even much longer range.

* * * *

Newton and Mettie Negus Branson of West Branch, Iowa, observed their fiftieth wedding anniversary at their home, February 26, having all of their six children present with their families, except Hervey of Pasadena, California. On the Sunday preceding, when all the grandchildren could be present, a family dinner was enjoyed at the home of their other son, Ralph. Two long oval tables were set with decorations of gold and smilax. The bridal table centerpiece was a tiered wedding cake of white and gold, topped with smilax and jonquils. Six granddaughters, in gold aprons and head bands, waited tables. Following the dinner, the venerable bride and groom shared in a program of music and readings given in their honor by repeating the vows said a half century ago when united in marriage at Muscatine. On the anniversary proper, they were at home to their many friends, spending the afternoon in receiving visits and congratulations.

* * * *

Many friends of the Ram Allah Mission will recall the long and intimate relationship of Timothy and Anna Hussey of North Berwick, Maine, with the work in Palestine. On March 16 their three sons, Arthur, William and Augustine, with the wife of the last, and Lucy Meader of Dover, New Hampshire, the wife of Walter S. Meader, a former clerk of New England Yearly Meeting, will sail for France on the steamship "Olympic." These Friends will be joined at Paris by William Hussey's daughter, Anna, and Walter and Lucy Meader's daughter, Helen, who have given six months' service under the Friends Service Committee at Chalons-sur-Main. After some sight-seeing in France the entire party will proceed to Egypt and then to Palestine, where they will spend several weeks. No one who has not lived in a mission field can appreciate how much such visits on the part of interested and sympathetic friends mean to the foreign and native workers.

NEWS OF OUR MEETINGS

An interesting Quarterly Meeting was held at Wabash, Indiana, March 2. The principal message at the morning session was given by Charles DeVol, returned missionary from China and now a teacher of sociology at Marion College. Visiting ministers on the platform with the pastor, Edward Hartsuck, were Augustus Klein of Holland, Donald Spitler of Amboy, and George W. Bird of Knightstown, a member of the Executive Committee of Indiana Yearly Meeting. About forty visitors shared in cafeteria dinner at noon, after which was the business session. Special services are being planned by the pastor for the week preceding Easter.

* * * *

A mid-winter institute is being conducted on the Friday Church Nights during March at First Friends Church, Indianapolis, Indiana. The general themes are "Religious Problems of the Family," "History and Principles of Our Church," and the "Church School at Work." The pastor, Elden H. Mills, is discussing the questions, "Why My Church?" "Where My Church?" "How My Church?" and "My Church and I." Others who have been leading in discussion were Lillian G. Hoskins, Dorothy

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Fritz, Geneve Pray, Mabel Guttery, Lucy Metcalf and Prof. E. R. Bartlett. At the March 29 session, Alvin T. Coate will discuss "Adult Religious Problems," and Miss Nellie Young will talk on "New Graded Lesson Materials."

* * * *

The history of Quakerism in the United States is being told in a series of lectures by Oscar L. Moon, given under the auspices of the Religious Society of Friends which meets at the Y. W. C. A. Clubhouse, Woodward Avenue, Detroit, Michigan, on Sunday evenings during March. The general theme is "Quakerism, Its Lineage, Its Faith, Its Worship, and Its Program." On the last Sunday evening, Thomas Elsa Jones, president of Fisk University, will speak on "Better Race Relations, One of the Quaker Objectives." Much interest is being manifested in these meetings.

* * * *

God has answered prayer in promoting a revival at Alba, Missouri. The pastor, Andrew Stuart, aided by Frank Wright, song leader, of Merwin, Missouri, has just finished a three weeks' evangelistic campaign. The weather was very severe a greater part of the time and many things came up to hinder. Six were brought to accept Christ as Savior and many were refreshed and blessed during the meetings. Friends here feel they are indeed fortunate in having a pastor who preaches that the blood of Jesus is able to save and to cleanse from all unrighteousness. The Christian Endeavor Society, with the aid of the pastor, is planning to conduct a series of pre-Easter meetings of an evangelistic nature. Many are praying that the Lord may bless the services and add to the church such as may be saved.

* * * *

Friends at Cold Springs, Oklahoma, are rejoicing in a great spiritual awakening, the results of a three-weeks' meeting conducted by James C. Fisk of Walsh, Colorado. The efforts were graciously blessed and forty-four came forward for prayer and went away with a definite testimony. Twenty-seven of them have come into membership with the meeting. The future outlook is bright with promise for the work here.

* * * *

Whittier, California, Friends enjoyed a visit by Dr. Khalil Totah, Principal of Friends Boys' School at Ram Allah, Palestine. He spoke at the morning meeting for worship, March 10. The last Church Night supper for this spring was held the following Wednesday, when the members of the choir were the guests of honor. The Entertainment and Music committees cooperated in making a delightful social time. Monthly Meeting followed supper and the pastor continued his study in Revelation. A Religious Education banquet for the Whittier Area was served at First Friends Church, March 19, in the interest of Community Leadership schools, Weekday and Church Vacation Bible schools, and Summer Camp conferences. The meeting is looking forward to having Rufus M. Jones as speaker at the evening Easter service, March 31.

* * * *

Attendance at meeting increased during the month of February at West Branch, New York, Friends Meeting. The weather was much better than in January, and there was less sickness. An especially enjoyable session of monthly meeting was held Thursday, February 28. After the fellowship of the noon meal together, Friends engaged in a short devotional period, led by the pastor, Valentine Krumm. The business session followed, with Ellison Houser, clerk, presiding. The Beginners Class of the Sunday school, consisting of Orley Wyman, Sexton Wyman, Florence Leaf, and Teddy Rebe, shows an unbroken attendance record for the month.

* * * *

On Friday, February 15, the world day of prayer, the mid-week prayer meeting and the Missionary Society of South Durham, Maine, united in a special evening prayer service with a gathering of twenty present. A letter from Claude Thomas, a missionary in China, was read and pictures of natives and workers were shown. Other missionary incidents were mentioned by those present. A special offering was taken to help further the work there. The Friends Sunday school of South Durham sent ten dollars to help purchase Testaments in Latin America.

* * * *

Arthur B. Chilson, returned missionary, who for over a quarter of a century has taught the natives in central Africa the Jesus' Way of living, attended Friends Meeting at Noblesville, Indiana Sunday morning, March 10. He told of his work among the natives, of their belief in evil spirits, and of the great need of more to tell the story. All were touched and inspired by his message and hope he can bring another whenever he can be present.

* * * *

Much appreciation is felt and heard from the strong gospel sermons being given by the pastor, Arthur J. Haworth, at Miami, Oklahoma. The Ladies' Aid held an all-day quilting bee at the church Thursday, March 7, when several were present from a neighboring rural church and rendered valuable service. Come again, ladies, is the prevailing sentiment. The C. E. Society of the church contain some of our most faithful and spiritually minded people and they, with the pastor as director, are making family visits to all our members. A church night supper is being planned for the near future.

* * * *

On Thursday night, February 28, 1929, members of the W. M. S. of Colorado Springs Friends Meeting with husbands and friends spent a social evening at the home of the pastor and wife, Lawrence and Effie A. Linton. As the open-

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ing number on the program, Lois Linton played a piano solo, Miss Ruth Chadbourne, a returned missionary from Costa Rica, delighted those present with a half hour of interesting stories and facts concerning that little country to the south of us. As an appreciation of the untiring services of Effie A. Linton as a member of the missionary society, the members presented her with a quilt which they had made. A number of games were enjoyed and light refreshments were served. About forty were present and pronounced it a very pleasant evening. The members of the Colorado Springs Friends Meeting extend to all Friends an urgent invitation to stop and see them when passing this way.

* * * *

The Community Meetings at North Berwick, Maine, are continued regularly. In February a young man from Hayti told of religious conditions and missionary work in that French island republic. James Coney is a prompt and faithful leader, though he has to come sixty miles in his auto. His voice and his fervor in evangelism remind some of Stanley Pumphrey, of England, who gave much time and effort to this section fifty-two years ago. It is interesting to note how methods and forms of expression have changed in that space of time. Now the piano is an adjunct and our friend plays, sings his solos and leads the children to the delight of the music-loving parents. It is all reverent. Some of the forms of others which were held much as the Friends did their peculiar dress and speech are drifting away in the more spiritual atmosphere. The Congregational minister outruns the Friends in bearing the banner of universal peace. The different groups seem to heed the apostle's direction, "Let each esteem the other better than themselves." Of course, questions will be asked as to the future. We will let these happy children perform that duty some day.

* * * *

A special series of revival meetings at Wellington, Ontario, from January 6 to March 3, was conducted by Harry Parry of Newmarket, assisted by Lillian H. Jones of Toronto, who had charge of the singing. Many were led to accept Christ as Savior, while others sought closer fellowship through consecration. Prayer meetings were held in the afternoons and conversions were experienced in the homes, whole families coming to know Christ in salvation. Cooperation from other ministers in the community was much appreciated. The word of truth became a living reality and in the strength of the Holy Spirit, prayers were answered and many hearts blessed. Similar meetings began at Bloomfield on March 10 under the same leadership, the outlook being bright with promise for a further ingathering.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Our frequent contact with editors and publishers of church periodicals gives us a pretty good conception of the problems involved, both editorial and business problems. We find that the mortality of subscribers is very high—by which we refer, not to their longevity, but to the length of life of their subscriptions. In other words, it is hard to get in renewals. From the circulation end, getting an old subscriber to renew is just as important as securing a new subscriber; more so, in fact, for the net return on a renewal is greater. We recall that the manager of one periodical, a very good one, too, has said that their loss was sometimes as high as thirty percent, or 30 out of every 100 subscribers.

While we have subscriptions expiring all through the year, naturally the peak of the expirations comes at the year's close. Since ye Editor of YE AMERICAN FRIEND is now circulation manager as well, we faced the peak with some trepidation this year, the first of our managerial incumbency. We put forth special effort to hold on to what we have, while reaching out for more readers. As a result, we suffered a loss of between four and five per cent. only, or not more than five out of 100. Pretty good, what?

During the same period, through the faithful work of loyal agents, we have added approximately 200 new subscribers. If we are ever sufficiently inspired to rise to the heights of poetry, it will probably be to indite an eloquent tribute of appreciation to our subscription agents who gladden the editorial heart by introducing us to new subscribers.

MORE NEW SUBSCRIBERS

Names of agents and friends who have for the first time sent in new subscriptions since the issue of February 7, 1929:

Amy Hadley, Earlham, Iowa..... 2
J. G. Gusweiler, Cincinnati, O..... 1
May Hunt, Oskaloosa, Iowa..... 7
Mrs. Frank Lundy, N. Burlington, O.. 2
Mrs. Edna Burkett, Xenia, Ohio..... 1
Fannie E. Mills, Alhambra, Calif..... 1
W. Glenn Roberts, Brooklyn, N. Y... 3
Robert Whitely, Oskaloosa, Iowa.... 1
Mrs. G. W. Renaud, Lynnville, Iowa.. 2
Mrs. Ola Allen, Newcastle, Ind..... 1
Mrs. Dale Alexander's S. S. Class, Indianapolis 9
Elizabeth Haworth, Wilmington, O... 1
A North Carolina Friend.....10
Hadley Kelsey, Wilmington, Ohio.... 1
Addie G. Paine, Woonsocket, R. I..... 6
H. P. Rising, Los Angeles, Calif..... 1
Mary Rees, Sabina, Ohio..... 1

Names of agents and friends who have sent in additional new subscriptions since February 7, 1929:

Women's Union, Wichita, Kansas.... 1
Mrs. Orlando Addison, Greenfield, Ind. 1
Etta R. Fisher, Berkeley, Calif..... 2
Mrs. F. R. Bentley, Glens Falls, N. Y. 1
Martilia Cox, Long Beach, Calif..... 1
Mrs. Ada Brown, Russiaville, Ind..... 1
L. E. Coffin, Des Moines, Iowa..... 2
A. J. Hansen, Salem, Iowa..... 1
James Mackersie, New York..... 2
M. Ramona Cox, Peyton, Colo..... 1

CONCERNING SPIRITUAL FOOD

Occasionally we get the criticism that THE AMERICAN FRIEND does not contain spiritual food. At the same time some one else may write in that he finds spiritual food in every issue. Is it a difference in appetite, in spiritual development or what? Sometimes we are in doubt.

Perhaps the analogy of the dinner table may be suggestive. Ordinarily, the people who are hard at work and taking vigorous exercise, approach the table with a good appetite and find nearly all the food good and wholesome. They eat heartily and get renewed strength for the further task.

We do realize, of course, that we have many kinds of appetites to satisfy and try to vary the menu. When readers are hungry and unsatisfied they should feel free to tell us and we shall do what we can to supply the missing spiritual vitamins. It will help us if they will be as specific as possible in indicating the kind of food they crave. Furthermore, it will be of further and very practical assistance to us if they will furnish THE AMERICAN FRIEND table with an occasional article which will help fill the need they feel exists. They will thus be helping feed others who may be leaving the table hungry.

While we are doing our part to balance up the menu, we believe readers would find it profitable to try definitely to cultivate an appetite for a greater variety of food. They may discover food values hitherto unsuspected by them.

THIS ACCOMPANIED AN IOWA RENEWAL

"We have enjoyed THE AMERICAN FRIEND more the past year than ever before. While you have not excluded the mystical and spiritual part of the Christian life you have increasingly stressed the practical duties of a Christian citizen, which certainly is much needed today.

"We greatly appreciated your editorials during the presidential campaign—

also your articles on the great moral issues of the day since that time. We believe that no Christian should be too holy or too indifferent to do a citizen's part in making our nation the *very best possible.*"

BIRTHS

MARKLE—To Thurman B. and Cumi Summers Markle, Richmond, Indiana, March 13, 1929, a son, Thurman Summers.

MORGAN—To Carl S. and Bessie L. Morgan, Spring Valley, Ohio, February 25, 1929, a son, Ralph Edward.

MARRIAGES

COOK-HALL—At the home of the bride's parents, New Providence, Iowa, February 14, 1929, Avonelle Hall, daughter of Mr. and Mrs. W. O. Hall, and Cecil M., son of W. C. Cook.

WEAVER-SCOBY—At the home of the bride's parents, Montebello Park, California, March 6, 1929, Marion Scobey and Harold Trueblood Weaver of Whittier, California. Abijah J. Weaver of Roseville, California, father of the groom, minister. At home, 507 Greenleaf Avenue, Whittier, California.

DEATHS

BAKER—At his home in Pittsford, New York, February 28, 1929, after a short illness, Thomas R. Baker, in his eighty-ninth year. Born near Macedon, New York, son of John and Elizabeth H. Baker, he married in 1865 Lydia M. Hathaway, who died in 1882. Later, he married Martha J. Bowerman of Wheatland, New York, and to them five children were born who, with their mother, survive him. A lifelong Friend, he was always much interested and active in church work, having been clerk of Farmington Quarterly Meeting for 32 years and a member of the Permanent Board of New York Yearly Meeting for 39 years. He was president of the board of trustees of Oakwood School for 18 years and maintained an active interest in these varied departments of work. Services were conducted by Eliezer Partington at the home and also at Farmington, where interment was made.

COPPOCK—At Wabash, Indiana, March 9, 1929, Ella M., wife of Samuel J. Coppock, and daughter of John and Ruth Shields, aged 84 years. She was much interested in her church, holding the position of elder in the South Wabash Meeting, and in the W. C. T. U., of which she was a member. She was married in 1862, and three sons, three daughters came to bless the home, three of whom survive her: Ruth Engleman of North Manchester, Lee Coppock of Peru, and Zoe Coppock of Wabash. Funeral services were conducted at the church by her pastor, J. Edward Hartsuck.

GRANDLE—At her home in Leesburg, Ohio, January 19, 1929, Hettie M. Grandle, after a lingering illness of a few years. She was a devoted member of Friends meeting, attending regularly when in health. Three sons and three daughters survive her. Funeral services at the Friends Church, in charge of her pastor, Alonzo E. Cloud.

PEEBLES—At her home in Wabash, Indiana, February 27, 1929, Lydia, widow of William Peebles, and daughter of Daniel T. and DeSylvia Jones, in her eighty-first year. Born in Wabash County, she was married in 1865 and became mother to five children, three of whom survive. A birthright member of Friends, dependable and devoted to the work of the church, she was quiet and home-loving, kind and hospitable. For about two years she had been an invalid.

SMALL—At her home in Marion, Indiana, January 22, 1929, Sarah Ann Small, widow of Joseph Small and daughter of Joel and Mary Overman, aged 86 years. She had lived in the vicinity of Marion all her life, and was a birthright member of Friends. In the home of her grandfather, Eli Overman, in 1827, the first Friends meeting was held about Marion. For many years she had been a faithful elder and had filled many places of responsibility in the church. She was active in community affairs and took part in the "Crusades." She was one of a group of women who organized the Orphans' Home at Marion and served as its president for a number of years. Four daughters, Viola Small, Luella Wade, Mary Leapley, and Millie Wimpy survive her. Funeral services were conducted by her pastor, Frank J. Long.

WEST—At the home of her daughter in Camden, Ohio, February 26, 1929, Mary A., widow of William West, and daughter of Enos and Rebecca Wilson, in her eighty fifth year. In 1866 she was united in marriage to William West, who preceded her in death eleven years ago. For nearly fifty years she was his faithful and devoted helper in his work as a minister in Indiana Yearly Meeting.

WILDMAN—At the home of his nephew, Homer Hunt, New Providence, Iowa, March 4, 1929, William Wildman, son of Seneca and Jane Wildman, aged nearly 86 years. He had spent most of his life in and around New Providence, and as a consistent Christian was always interested in the welfare of the church. He is survived by one son, Dr. Murray Wildman, surgeon on board S. S. President McKinley.

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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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